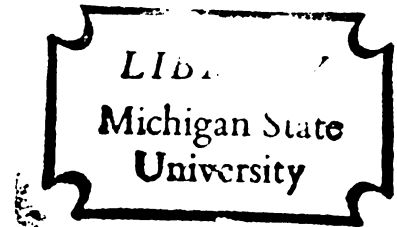


ATTITUDES OF LEADERS OF GROUPS WITH DIFFERENT
LIFE STYLES TOWARD UNIVERSITY COUNSELING
CENTERS: A GUTTMAN FACET ANALYSIS

Dissertation for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
CURTIS L. HOLT
1977



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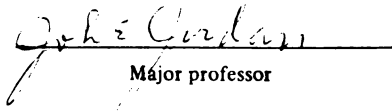
**ATTITUDES OF LEADERS OF GROUPS WITH DIFFERENT
LIFE STYLES TOWARD UNIVERSITY COUNSELING
CENTERS: A GUTTMAN FACET ANALYSIS**

presented by

Curtis L. Holt

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in Counseling, Personnel
Services and Educational
Psychology


Major professor

Date May 20, 1977

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ABSTRACT

ATTITUDES OF LEADERS OF GROUPS WITH DIFFERENT LIFE STYLES TOWARD UNIVERSITY COUNSELING CENTERS: A GUTTMAN FACET ANALYSIS

By

Curtis L. Holt

The once popular notion that groups with different or deviant life styles are alienated by established university services, including the counseling center, is still worthy of considerable scientific investigation. This dissertation was an outgrowth of this concern as well as an attempt to investigate the attitudes of some of these groups from the Guttman facet theory approach.

Methodology

The study developed an Attitude Behavior Scale: Attitude Behavior--Counseling Deviancy (ABS:AB-CD) which is a facetized scale based on the theory of Guttman (1966).

The six areas identified as contributing to the formulation of attitudes about university counseling centers follow: (a) nature of services, (b) convenience of services, (c) usefulness of services, (d) sensitivities of people providing services, (e) personnel, and (f) ideas on deviant behavior.

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Several questions, in each of these areas, were semantically written at level 1 (i.e., stereotype) of the Guttman-Jordan Paradigm. The scale was administered to a sample population and item analysis was employed. Six of these items in each area were selected and semantically written at level 5 (i.e., personal feeling) of the Guttman-Jordan Paradigm resulting in 72 items. A nine item efficacy scale and seven demographic items were added to complete the final 88 item instrument.

Six population groups including (a) 35 Blacks, (b) 15 Chicanos, (c) 20 male homosexuals, (d) 17 female homosexuals, (e) 35 counselors employed in counseling settings other than regular counseling center, and (f) 26 counselors employed in university counsel centers were used in this study. These 148 leaders of groups with different or deviant life styles were administered the ABS:AB-CD.

To facilitate the sampling procedures only those persons who could be identified as leaders within the various groups were used in this study.

Analysis

The analytical procedures performed were one-way analysis of variance and Pearson and correlational analysis.

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Results

Although not in the direction hypothesized, there were significant differences in the attitudes of groups toward university counseling centers especially when compared to attitudes of persons employed in both traditional and non-traditional counseling settings: female homosexuals, < Chicanos, < male homosexuals, < non-traditionally placed counselors, < Blacks, < traditionally placed counselors.

The data indicated that age, religion, and race were not significant variables when considering these attitudes.

ATTITUDES OF LEADERS OF GROUPS WITH DIFFERENT
LIFE STYLES TOWARD UNIVERSITY COUNSELING
CENTERS: A GUTTMAN FACET ANALYSIS

By

Curtis L. Holt

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Counseling, Personnel Services
and Educational Psychology

College of Education

1977

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CURTIS L. HOLT

1977



DEDICATION

To my son, Andrew;
mother, Earnestine;
and to the memory of my grandparents,
Minerva and Andrew Holt.

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ACKNOWLEDGMENTS

It is not possible to credit all who have contributed toward making this project a reality.

In expressing appreciation and recognizing the contribution of many, I would like to give particular recognition to those who have made special contributions.

I am especially thankful to my Thesis Advisor, Dr. John E. Jordan, and to Dr. Stephen Bedwell, Dr. Alex Cade, Dr. Thomas S. Gunnings, Dr. Richard S. Johnson, and Dr. Bob B. Winborn, men that I have come to know as personifications of the "helping profession."

* * * * *

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PREFACE

This study is one in a series, including several doctoral students under the direction of Dr. John E. Jordan, dealing with Attitude-Behavior Scale construction and use. A common use of instrumentation, design, and theoretical material, as well as technical and analyses procedures was both necessary and desirable.

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CHAPTER I

INTRODUCTION

For years the large metropolitan cities of the North were known, among other things, as great cultural "melting pots." Many differing and sometimes opposing styles of life strived and subsisted through the guise of tolerance and abundance of indifference. More recently it has been the emergence of the ideologies of liberation, freedom, new morality, and civil rights that have spawned the emergence of numerous cross, counter, and subcultures in our university communities. These communities are composed of hundreds of thousands of university students who are theoretically served by the university counseling center, a student services component of the university.

The history of counseling in higher education is full of authoritative evaluation of roles and contacts as they pertain to the individual and his role as a client within counseling. Bergin (1972, p. 228) re-analysis of Eysenck's conclusions suggest that counseling and psychotherapy with this population "has modestly positive effect." Another sophisticated test of the effectiveness of counseling at the college level yielded unmistakably negative results

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(Volsky et al., 1965). Yet, as the debate continues, little room has been left for the student to evaluate the role of the counseling agency and there remains an absence of substantial research which focuses on the counseling center's ability to meet the needs of those students whose life styles deviate from the norm.

This study of attitudes toward counseling centers as perceived by the leaders of six distinct groups in the university community will, hopefully, have some impact and will aid counseling centers in providing more adequate services for students.

The original intent of the research was to assess the attitudes of a sample of individual members of these groups with deviant life styles. However, in order to facilitate statistical treatment of the data, especially in relation to samplings, it was decided to assess only the attitudes of the leaders of the various groups. The work of Winborn, Jensen et al. (1967) suggests that the use of the leaders of the groups will effectively eliminate some problems confounding generalization from sample to population.

Purpose of Study

The purpose of this study is to ascertain if there are any differences in the attitudes of the leaders of four different groups (Blacks, Chicanos, male homosexuals, and female homosexuals) toward the university counseling center

as compared to similar attitudes of professional counselors who provide services in two distinct settings: (a) traditional university counseling centers, and (b) innovative and alternative counseling settings.

Nature of the Problem

It is postulated herein that counseling productivity can be measured. Arguments for this postulate are becoming more tenable with changing times. Counseling, like every other endeavor, must increase its efficiency. This is especially true in publicly supported education, where there is an increasing focus on public accountability. The greatest challenge for the shrinking student service dollars comes from the vocal and aggressive demands of ethnic groups, women's groups, political activist groups, homosexual groups, and other counter cultural groups. These groups are asking for centers that would house services and activities--usually provided by counseling centers--for their interest/need groups. Keniston (1971, p. 271) writes of a new tendency to try to separate the "good guys" (non-violent, constructive and idealistic student activists) from the "bad guys" (nihilistic, violent, destructive and anarchistic student activists). The task in this study is not as difficult as the above. The task is more in tune with Russell (1970) who stresses that counselors must be trained to be

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aware of the cultural antecedents of their clients (e.g., language, diet, costuming, social patterns, and ethnics) and the potential or kinetic behavior evidenced as a function of these cultural antecedents.

Statement of the Problem

In the late sixties during the height of the minority student "revolt," there appeared on many college campuses special agencies and facilities supposedly understanding and sensitive to the unique and distinct needs of minority students. Although they were called many things and appeared in various places within the university's administrative structure--counseling was, almost always a major component of their operations. During this same period, student oriented political groups were at the acme of their success as well. Through the haze of "Watergate" equal opportunity took a sexual twist and universities and other institutions were forced to become responsive to the cries of the feminist. More recently "gay liberation" for males and females have brought forth its dilemma for public acceptance. Through the unseemingly endless barrage of deviate groups demanding that they be allowed to articulate their life styles in an atmosphere free from institutional bias, the people in the "Jesus" movement have passively made their presence felt upon the scene.

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It may have been by accident or design, but predictably most of these groups have had their greatest moment and highest visibility, through their presence or absence, in the university communities. In 1969, at Beloit College, Black students demanded that the institution hire a Black to counsel Black students; at Pennsylvania State University, the demand was for equal rights for women students. The demand echoed from Wiley College sought a unique Black cultural center. This scene was repeated many times across the country and many universities responded with remedial change.

Stories like the above do not merit the headlines of large city newspapers or appear as serialized specials on network television, as they have done in the past. But, the issues are not resolved, just unpopular. This researcher, like many social psychologists, including Krech, Crutchfield and Ballachey (1962), believe that the actions of an individual are governed to a large extent by his attitudes. Consequently, this research will systematically look at attitudes that leaders of six groups, with deviant life styles, have toward the component of university life that was often implicated in the student protests, the university counseling center.

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Need for Study

There is evidence to support the notion that in counseling situations where the counselor and counselee come from distinctively different backgrounds, they are less effective than those lacking this cultural difference. This perceived lack of effectiveness seems to emanate from their lack of understanding of the culture, their own prejudices and/or personal biases concerning the cultural group member (Lewis, 1969). Consequently, there is a self-perpetuating need for counseling agencies to give new attention to the old Delphic percept, "know thyself." As counseling centers become more familiar with how its clients view its existence, it could develop a new awareness of its individual uniqueness, its ever-changing environment, and improve the delivery of service. This should enhance its competitive position for student service dollars.

Hypotheses

The dependent or criterion variable for this study will be deviant life styles.

The research hypotheses tested in this study are as follows:

H-1:

The categories will rank in the following order (from low to high attitudes toward university counseling

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centers): (a) Blacks, (b) Chicanos, (c) male homosexuals, (d) female homosexuals, (e) non-traditionally placed counselors, and (f) traditionally placed counselors.

Rationale: Membership in the lower ranked categories is less subjective than membership in the higher ones.

Instrumentation: ABS:AB-CD.

Analysis: Analysis of variance.

Attitudes and Age

H-2:

Age is negatively related to favorable attitudes toward university counseling centers.

Rationale: The researcher's experience reveals that counseling facilities are utilized more by the younger members of the student body than by upper classmen.

Instrumentation: Age is measured by Question 83, with scores ranging from 1-5. Attitudes are measured by the ABS:AB-CD.

Analysis: Pearson Product Moment Correlations between age and attitude scores.

Attitudes and Efficacy

H-3:

There is a positive relationship between a high efficacy score and a positive attitude toward university counseling centers.

Rationale: Research reveals that there is a high correlation between efficacy scores and positive feelings.

Instrumentation: Efficacy is measured by the content scores from Life Situation Scale (Wolf, 1967). Scores are from nine items, with a range of scores from 9-36, Items 73 to 81. Attitudes are measured by the ABS:AB-CD.

Analysis: Pearson Product Moment Correlation between efficacy and positive feelings.

Attitudes and Religion

H-4:

There is no significant difference between attitude scores of religious groups.

Rationale: Research shows that traditional religions are not popular among campus students.

Instrumentation: Religious affiliation is measured by Item 85. Attitudes are measured by the ABS:AB-CD.

Analysis: Analysis of variance.

Attitudes and Race

H-5:

There is a difference between the attitudes of racial groups toward the university counseling centers.

Rationale: Aragon and Ulibagri (1971) found that race may become an issue when the problem to be presented in counseling is of a personal nature.

Instrumentation: Race is measured by Item 86.

Attitudes are measured by the ABS:AB-CD.

Analysis: Analysis of variance.

CHAPTER II

REVIEW OF THE LITERATURE

The idea of this study started to develop about 1970, during the height of student activism on college campuses. The circumstances that delayed this expression are beyond the scope of the study. However, the significance of the study is not diminished by its appearance after the issues have experienced their greatest public attention.

Surprisingly, the popularity of groups, positions, and manifestoes, supposedly aligned for liberating therapy; therapists and others produced little research aimed at understanding and validating their positions.

This study has identified several of the groups that were the direct and indirect concern of student activist groups concerned with university counseling centers. The groups identified for study are Blacks, Chicanos, male homosexuals, and female homosexuals. The groups could have easily been veterans, drug users, political activists, part-time students, ex-convicts, or a long list of groups with differing life styles, that this study labels as deviant.

Cornfield and Tukey (1956) argue that the data from a nonrandomly selected sample may be generalized to the type

of population which the sample characterizes. Implicit is the requirement that the sample be very carefully described so that the reader can infer beyond the sample. This study incorporates the "infer beyond the sample" rationale in looking at the attitudes of leaders as indicators of probable group attitudes. Consequently, several key concepts (leaders, deviance, and attitudes) are defined and examined in terms of its theoretical framework, empirical antecedents, and research rationale.

Definition of Leaders

Despite problems of measurement and conceptualization, Homan (1950); Steingz (1955); Newcomb (1956); and Cronbach (1958) have found that there is a high degree of agreement between the interpersonal perceptions of group leaders and group members. According to them there exists a common frame of reference, similarity of view, and mutually-held attitudes. Empirical support for the use of leaders' attitudes in this study is also present in the research of Chondary and Newcomb (1952) which revealed that chosen leaders are more accurate than non-leaders in their estimates of the attitudes of other members toward issues relevant to the group's interest.

The term "leaders," as used in this study, refers to the elected, appointed, employed persons within an organization who occupy designated leadership positions (president,

chairman, treasurer, director, etc.). Where the formal organization did not reflect conventional leadership labels the "status" leaders are used in the study. Status leaders are persons having group influence and serving a leadership role as identified by a knowledgeable member of the group.

Labeling: A Perspective

This study has identified several groups and labels them as deviant. Propriety for labels is amply expressed by Brown (1958):

Man is a language-using animal. In the nature of language he divides things (inanimate objects, thoughts, acts, or any other type of thing) into groups, categories or classes, including some objects with others because they have a characteristic in common, although they are dissimilar in an infinite variety of ways. In order to speak and write about these groups of things that are alike in some respect, he places a label (a tag, name or counter) on them.

The labeling utilized in this research is necessary and, in and of itself, may have no consequences pertinent to antisocial or rejected behavior. In fact, the groups, themselves, openly express a distinct quality to their existence but would hardly use the label "deviant." For example, Blacks at Wisconsin College referred to themselves as being "culturally distinct"; political activists in a Michigan college community identified themselves as "radicals"; Feminists is a label popular among women's groups; homosexuals (male and female) call themselves "gay";

Mexican-Americans prefer the label "Chicano" with its overtones of ethnic nationalism and activism.

Becker (1963) contends that labeling is a denial of the independence and responsibility of the actor, and the social groups create deviance by making the rules whose infraction constitutes deviance, and by applying those rules to particular people and labeling them as outsiders. Therefore, deviance is not a quality of the act the person commits, but rather a consequence of the application by others of roles and sanctions to an offender. Consequently, it is not difficult to understand how each of the above groups have a deviant label successfully applied. Szasa (1970) calls this process the "manufacture of deviance and deviants."

Definition of Deviance

Deviance has been defined in various ways, some of which are as follows:

- Deviance is conduct that departs significantly from the norms set for people in their social statuses. (Morton, 1969)
- Deviance is that situation in which behavior is in a disapproved direction and of sufficient degree to exceed the tolerance limit of the community. (Clinard, 1963)
- Deviance can be defined as conduct which is generally thought to require the attention of social control agencies--conduct about which something should be done. (Erikson, 1964)

- Deviance like beauty, is in the eyes of the beholder. (Simmons, 1969)
- The norm allows for variations and for alternative actions, within certain bounds. Behavior falling outside of these latitudes of acceptable behavior is deviant. (Sherif and Sherif, 1964)
- A theory of deviance is simultaneously a theory of conformity; an account of occurrence of deviant behavior is at the same time an account of the failure of conforming behavior to occur, and vice versa. (Cohen, 1959)

Other definitions of deviance can be found that state deviance statistically, clinically, operationally, as residual norms and as societal reaction. But regardless of the analyses--normative reference--role, social function, and persuasiveness of normative concensus, all these definitions provide support for the propriety of reliably and usefully characterizing the groups in this study as deviant.

Deviance as used in this study refers simply to life styles (differing life styles). Deviant life styles may be thought of as those that are discredited or stigmatized by the middle majority (Goffman, 1963). To say that there is great diversity among life styles within the American society would understate the situation. The same diversity of life styles also characterizes American college campuses. This research has arbitrarily chosen four groups that are highly visible and easily identified on most college campuses for study.

Definition of Attitudes

There are many differing definitions of attitudes.

Greenwald (1968) presented a list of definitions, some of which are as follows:

- An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related. (Allport, 1935)
- An attitude is a predisposition to experience, to be motivated by, and to act toward, a class of objects in a predictable manner. (Smith, Bruner, & White, 1956)
- [Attitudes] are predispositions to respond, but are distinguished from other such states of readiness in that they predispose toward an evaluative response. (Osgood, Suci, & Tannenbaum, 1957)
- [An attitude is] a disposition to react favorably or unfavorably to a class of objects. (Sarnoff, 1960)
- Attitudes [are] enduring systems of positive or negative evaluations, emotional feelings, and pro or con action tendencies with respect to social objects. (Krech, Crutchfield, & Ballachey, 1962)
- Attitude is the affect for or against a psychological object. (Thurstone, 1931)
- Attitude is . . . an implicit, drive-producing response considered socially significant in the individual's society. (Doob, 1947)
- Attitude is a delimited totality of behavior in respect to something. (Guttman, 1950)

Greenwald analyzes the first two definitions listed above (Allport, 1935; Smith et al., 1956) as identifying

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attitude broadly as a readiness to respond. He sees definitions by Krech et al. (1962), Osgood et al. (1957), and Sarnoff (1960) as referring to readiness to respond but specifying an evaluative dimension. An effective reaction to an object (Thurstone, 1931) or to implicit drive-producing reactions (Doob, 1947) summarizes Greenwald's analysis of his list of definitions of attitudes.

Summers (1970) believes that despite the wide variety of interpretations of meaning of attitude, there are areas of substantial agreement. First, attitudes are a predisposition to respond. Second, attitudes persist over time. Third, attitudes produce consistency in behavioral outcropping. Finally, attitudes have a directional quality.

Guttman (1950) sees attitude as a "delimited totality of behavior, in respect to something, having at least four levels of strength: stereotype, norm, hypothetical interaction, and personal interaction." Jordan (1968) expanded these four levels to six: stereotypic, societal norm, personal moral evaluation, personal hypothetical behavior, personal feelings, and personal action.

This concept of levels facilitates the investigation of the multidimensionality of attitudes and makes it possible to construct items by a systematic a priori method as employed in this study.

University Counseling Centers

The actual services that college counseling centers provide have been the subject of many studies. The size of an institution has an effect on the range of therapeutic activities provided (Anderson, 1970). In a survey of schools with enrollments over 10,000, Clark (1966) found that most of these schools listed vocational, educational, and personal counseling as the principle service. Testing was listed as the main service by 14 percent, professional counseling by 12 percent, psychotherapy by 6 percent, and research by 6 percent. Warman (1961) found centers tended to be more selective in the type of problems accepted, with a preference for the more challenging.

Studies that have focused on outreach and preventive activities and found remedial functions dominating were conducted by Oetting, Ivey, and Weigel (1970); Morrill and Oetting (1970); Demus (1966); Banning and Aulepp (1971). Remediation as defined by Morrill and Hurst (1971) was the providing of some skill that was needed but not provided in the past. Lombardi (1974) found that some counseling centers devote 75 percent of their time to remedial activities (10 percent more than the ideal situation). He also found that even with unlimited funding, the college counseling centers were severally unwilling to substantially change the focus of their mission. Warnath (1972) concluded that

the forces of the academic institution and administration rather than student needs determine the counseling services offered in a given institution. Embree (1950) discovered counseling centers developed out of the interest individual directors displayed.

Frank and Kirk (1976), Kirk (1973), and Sharp and Kirk (1974) conducted studies that revealed that persistence is perhaps the most replicable criterion at present for counseling evaluation. Kirk (1971) described a theoretical framework for college counseling center operations. It provided for four major functions: service to students (developmental and remedial), service to faculty and the university community (committees, consultation, and therapy), training (graduate students and paraprofessionals), and research (therapy outcome and student characteristics). Current trends suggest that peer counseling would also be a part of the training function.

Counselor vs. Counselee

The literature does not isolate the study of any particular variables as they relate to counselors or counselee perception and role. However, the current feminist movement has created an interest and concern about the nature of counseling services for women that will surely have an impact on the counseling services for clients.

Some of these studies mentioned earlier were conducted by Vetter (1973), Collins and Sedlacek (1974), Goldberg (1974), Pringle (1973), Burkhart (1973), Veres (1974), Schollossberg (1974), McEwen (1975), and Jordan (1976).

Studies by Gelso, Karl, and O'Conner (1972); Resnick and Gelso (1971); Wilcove and Sharp (1971) reflected that a distinct gap existed between perceptions of counselees and counselors concerning the appropriateness of personal-social problems for discussion with a counseling center counselor.

Peterson (1973), Sampel and Seymour (1971), Harper (1969), and Burbach and Thompson (1973) have found that minorities find their university experience to be largely unrelated to their needs and interests. The alienation implied here also characterizes the setting that produces some unique personal, social, and academic problems for many groups with deviant life styles. The disaffection that leaders of these deviant groups have toward the university counseling centers is examined in this study.

Research Related to Major Variables

Age

The variable of age has not been isolated for investigation in many studies. Davis (1973) concluded that older women students when compared with younger college women were more focused on their work and education, less concerned with peers and parents, more productive as evidenced by

higher academic performance, and less anxious, hostile, and depressed.

Tinsley and Harris reported in their (counseling expectancy x college class) study that freshmen indicated a significantly greater expectation of counselor expertise with sophomores showing the greatest expectancy of counselor acceptance. Matteson (1959) reported that college freshmen and sophomores see the counselor's function as primarily informational while juniors and seniors see the counselor as more of a social-emotional problem solver.

Efficacy

The Efficacy Scale, labeled by Jordan (1969), is a nine-item unidimensional Guttman Scale reported by Wolf (1957). This scale was designed to measure attitudes toward man and his environment. Wolf described the scale as follows:

The continuum underlying this scale ranges from view that man is at the mercy of his environment and could only hope to secure some measure of adjustment to forces outside of himself, to a view that man could gain complete mastery of his physical and social environment and use it for his own purposes. (p. 113)

This variable which purports to measure attitudes toward man's effectiveness in dealing with his natural and social environment is used in the present study.

Urbanity

No investigation which examined this variable to any significant degree was found in the literature. Gallup's (1973) findings in an opinion survey of public attitudes toward education suggest that there are no significant (non-statistical conclusion) differences between the attitudes of urban or rural communities on issues of national concern or focus. Television and mass media may contribute to this condition; however, further investigation is desirable.

Sex

Results of a study by Collins and Sedlacek (1974) indicated that systematic differences exist in the way counselors perceive male and female clients, with males more often rated as having vocational-educational problems and females as having emotional-social problems. Apfelbaum (1958) found that females expect the counselor to be accepting and nonjudgmental while males anticipate a more directive, critical, and analytical counselor. Broverman et al. (1970) reported that clinicians do hold different concepts of mental health for men and women and suggest that these differences closely parallel the societal sex-role stereotypes. Pringle (1973), in a related study, reported that when client-exhibited behavior was sex-appropriate by traditional sex-role norms, male counselors evaluated clients by their success in coping with the environment

and female counselors evaluated clients by their success in their feelings about themselves. These orientations to clients were reversed when behaviors were not sex-appropriate. However, Goldberg (1974) examined sex bias in the field of mental health, and his results did not support different mental health standards for women and men.

Females, according to Etaugh and Gerson (1974), held less traditional attitudes than males. There is little in the literature, documented investigations, about women as counseling clients (Franks & Burtles, 1974). This is startling when you realize that males constitute the majority of clients (Chesler, 1972). Chesler also reports that 90 percent of the psychiatrists and 75 percent of the psychologists are male.

Vontress (1971) found that white females disclose more readily than white males, Black females, and Black males, respectively.

Religion

Smith (1971) found more positive attitudes being expressed toward student-manned crises centers by students 19 or under, single, and having no religious preference. Students 26 or over, married, and religiously oriented also favored a student-helping-student counseling model. Least preferred were the office of Pastor/Priest/Rabbi and private

counseling office or agency. This study also concluded that students have a strong preference for a counselor whose religious beliefs are similar to their own when they want help with a moral, ethical, or religious problem.

Gallup (1973) and Smith (1974) have noticed a decline in the significance of religious influence in the lives of Americans in general. However, religious cults and practices are on the increase, especially Far-Eastern religions (Henderson, 1976).

Race

Most of the literature supports the notion that minority group members ascribe more importance to counselor and client race being the same (Smith, 1971). This preference is also the overriding theme of research by Sedlacek and Brooks (1970); Sedlacek, Brooks, and Horowitz (1972); Sedlacek, Brooks, and Mindus (1973); Sedlacek, Lewis, and Brooks (1974), and Linberg and Wrenn (1972); they recognize the shortage of professionally qualified counselors who, by virtue of their skin color, language, or inner-city origin, have some advantages in relating to minority students. Palomares (1971) goes further and characterizes dissimilarities between client and counselor as detrimental to an effective counseling relationship. Calia (1969) thinks that racially different client may regard the counselor's efforts to assist him as manipulating, patronizing, and

authoritative. Smith (1973) maintains that if a student's problem is academic in nature, then the student may be more inclined to accept a counselor of a different race.

There are some researchers who contend that there are no differences in preferences of counselors relative to race and ethnicity. Hosford and Visser (1972) found that Anglo and Chicano counselors were equally as effective when counseling students of either ethnic group. Washington (1968) concedes to the difficulty of counseling clients racially different from the counselor, but denies the impossibility. Haettenschuiller (1971) sees counseling as transcending race.

Carter (1970) says that Mexican-Americans are less willing to seek counseling than their white student counterpart.

Lipman-Blumen (1972) found race to be a significant predictor of attitudes towards women, with whites expressing less traditional views than Blacks.

Geographic Locations

Gallup's (1973) research on public attitudes toward education reveals no significant regional differences in attitudes. Although not directly related to counseling centers, it could be construed as suggesting that mass media and the general communication network has effectively eliminated regional differences on general issues.

CHAPTER III

METHODOLOGY, PROCEDURE, AND INSTRUMENTATION

The design of this research specified the administration of the Attitude Behavior Scale: Attitude Behavior-Counseling Deviancy to a sample of leaders of several campus groups with deviant life styles. The Attitude Behavior Scale: Attitude Behavior-Counseling Deviancy (ABS:AB-CD) was developed utilizing Jordan's adaptation of Guttman's facet design. This chapter is concerned with the methodology, procedures, and instrumentation of the study.

By using facet design and analysis, Guttman projects a statistical order structure which can be checked from empirical data. The facets are postulated before data gathering. This systematic a priori method is a sounder alternative than the use of intuition and personal opinion.

Guttman viewed facets--a factor or semantic unit--in terms of set theory with each facet, a set, consisting of elements of subsets. The elements are ordered subunits of a facet. The facets identified for a particular project can be arranged in a "faceted definition" (Guttman, 1968). This faceted definition contains and arranges the facets

(and their elements) so that they read like a complete sentence. The following is a facet definition of intelligence presented by Guttman (1968) with the relevant facets appearing in parentheses:

An act of a subject is intelligent to the (extent) to which it is classified by a (teacher) as (demonstrating) a correct perception of an unexhibited logical (aspect) of a (relation) intended by the tester, on basis of another (exhibited) logical (aspect) of the relation that is correctly perceived by subject.
(p. 169)

Interpretation of structural (statistical) patterns are made possible because facet design permits use of the principle of contiguity (Foa, 1958). The contiguity principle states that when the correlation between two variables is higher, the more similar should be their facet structure (Guttman, 1959).

Guttman's Four-Level Theory

Foa (1950) found Guttman's (1950) definition of attitude, "a delimited totality of behavior with respect to something," as being consonant with structural or facet theory. Guttman (1959) distinguished three facets involved in ordering attitude responses. The three factors and their corresponding elements are shown in Table 1.

According to Guttman, one element for each facet of Table 1 must be represented in any attitude statement. The multiplication of these $2 \times 2 \times 2$ facet combinations produce

Table 1. Basic Facets Used to Determine Component Structure of an Attitude Universe

(A) Subject's behavior	(B) Referent	(C) Referent's intergroup behavior
a_1 belief	b_1 subject's group	c_1 comparative
a_2 overt action	b_2 subject himself	c_2 interaction

an attitude universe of eight semantic profiles: (1) $a_1b_1c_1$, (2) $a_1b_1c_1$, (3) $a_1b_2c_2$. . . (8) $a_2b_2c_2$. The capital letters A, B, and C in Table 1, depict the three facets, while the subscripts denote the respective elements.

Bastide and van den Berghe's research (1957) was facetized by Guttman into the four levels shown in Table 2. The ordering shows a progression from a "weak" to a "strong" form of behavior vis a vis the attitude object. The more subscript "2" elements a profile contains, the greater the strength of the attitude.

Guttman (1958) states that one can predict a pattern or structure from the relative sizes of the statistical coefficients from purely semantic considerations. However, one cannot presume to predict the exact size of each correlation coefficient from only knowledge of the semantic universes.

Table 2. The Four Combinations and Descriptive Names Used in Guttman's Four-Level Facet Theory

Level	Profile	Descriptive name
1	$a_1b_1c_1$	stereotype
2	$a_1b_1c_2$	normative
3	$a_1b_2c_2$	hypothetical interaction
4	$a_2b_2c_2$	personal interaction

From the principle of contiguity, which predicts that items closer semantically should also be closer statistically, Guttman postulates the "simplex" construct. A simplex is defined by Guttman (1954) as "sets of scores that have an implicit order from least complex to most complex." The investigations of Foa (1958, 1963), Guttman (1961), and Jordan (1968, 1971) support the simplex hypothesis.

Jordan's Six-Level Adaptation

Jordan (1968) expanded Guttman's attitude facets to include five facets and six levels. Table 3 contains the facets and elements developed by Jordan.

The five, two-element facets which produce 32 possible combinations of elements or profiles (Maierle, 1969) in Table 3 are actually defined as the ordered sets of five facets. The low subscript "1" indicates a cognitive-other-

Table 3. Basic Facets Used to Determine Joint Struction of an Attitude Universe

Referent	Referent behavior	Actor	Actor's intergroup behavior	Domain of actor's behavior
a ₁ others	b ₁ belief	c ₁ others	d ₁ comparison	e ₁ symbolic
a ₂ self (I)	b ₂ action (overt action)	c ₂ self (mine/my)	d ₂ interaction	e ₂ operational

passive orientation. The high subscript "2" indicates an affective-self-action orientation (Jordan, 1968, 1971).

Empirical tests of the Guttman-Jordan facet theory are contained in the work of Gottlieb (1970), Harrelson (1971), Morin (1969), Hamersma (1969), Brodwin (1972), Smith (1973), and Matthews (1975). Table 4 provides a graphic comparison of Guttman and Jordan facet designations.

The six profiles in Table 6 were chosen since they possessed a specific simplex relationship between themselves, were psychologically relevant, and potentially capable of instrumentation.

A structioned definitional or semantic system for the relationship between the six levels is specified in Tables 5 and 6. A detailed discussion of the 32 profiles, the specific rules by which the 12 profiles in Table 10 are retained, and the seven "semantic paths" possible between

Table 4. Comparison of Guttman and Jordan Facet Designations

Jordan's facets				
Referent	Referent behavior	Actor	Actor's intergroup behavior	Domain of actor's behavior
a ₁ others	b ₁ belief	c ₁ others	d ₁ comparison	e ₁ hypothetical
a ₂ self (I)	b ₂ experience (overt action)	c ₂ self (mine/my)	d ₂ interaction	e ₂ operational
Guttman's facets				
	Subject's behavior	Referent	Referent's intergroup behavior	
---	b ₁ belief	c ₁ subject's group	d ₁ comparative	---
---	b ₂ overt action	c ₂ subject himself	d ₂ interactive	---

these 12 profiles; i.e., the six levels presented in Table 6 agree with Maierle's semantic path C although they were existing prior to that (Maierle, 1969).

According to Maierle (1969) only 12 of the 32 profiles in Table 9 appear to be logically and semantically consistent. His rationale for eliminating the other 20 profiles is also indicated in Table 9. Table 10 presents the definitional statements of the 12 retained profiles. In Table 9 letters representing the element's names (e.g., o = others; b = believe; i = interest; p = operational) replaced the subscripts "1" and "2" shown in Table 8, making the definitional statements shown in Table 10 possible.

By randomly varying the order of subscale level presentation of a Guttman facet-type attitude scale, Maierle (1969) found that a better simplex approximation was obtained when the correlations were plotted according to theoretical relationships, rather than order of administration. This gave support to the theoretical assumptions underlying Jordan's five-facet paradigm (Table 4).

Progressing from a weak to a strong form of behavior of the subject vis-a-vis the attitude object, the five facets have an ordered semantic meaning. The rationale of the ordering system is as follows:

Facet A: the referent "other" is weaker than
"self" (I) in being less personal.

- Facet B: "belief" is weaker than "experience" (overt behavior) in being "passive" rather than "active."
- Facet C: referring to the behavior of one's "self" (mine/my) rather than that of "others" is stronger in that it implies personal involvement.
- Facet D: "comparative" behavior is weaker than "interactive" behavior. It does not imply social contact and a comparison is more passive than interaction.
- Facet E: "hypothetical" behavior is weaker than "operational." It does not imply acting out behavior.

The present study (ABS:AB-CD) employs only levels 1 and 5 of the Jordan's six-level paradigm. However, definitions of all six levels are presented for the reader's examination of Table 7.

- Level 1. Societal stereotype: beliefs which other people have about things which happen in society.
- Level 2. Societal norm: others generally believe the following things about what happens in society.
- Level 3. Personal moral evaluation: in respect to certain situations, what do you yourself think is right or wrong for others to believe?
- Level 4. Personal hypothetical action: under specific life situations, how would you expect to act?
- Level 5. Personal feeling: what types of actual feelings do you have in certain life situations?
- Level 6. Personal action: actual experiences you have had.

Joint struction defines the ordered sets of the five facets (Table 5) from weak to strong in terms of personal involvement across all five facets simultaneously (Jordan, 1968). Lateral struction is concerned with item content, and is involved with a specific situation and attitude object or circumstance.

Jordan (1969), Kaple (1971), and Hamersma (1973) developed Guttman facet theory based instruments in which the content of each attitude item was repeated or held constant across all six levels. The items differed from level to level only in alternation of specified item content to fit the joint struction of the different levels. Joint dimension variations can be ascertained if the lateral dimensions are held constant by checking the differences in the six attitude-behavior level scores.

A structioned definitional or semantic system for the relationships between the six scale levels is specified in Tables 5 and 6. Table 8 presents the 32 possible profiles that the Cartesian product of the five two-element facets that Table 3 yields (Jordan, 1971a).

Structioning is the procedure of quantifying attributes in facet theory. It consists of providing a faceted definitional system for a set of rules for classification by mapping these set rules into the Cartesian space of the facets (Figures 1 and 2).

Table 5. Jordan Facets Used to Determine Joint^a Struction of an Attitude Universe

(A) Referent	(B) Referent behavior	(C) Actor	(D) Actor's intergroup behavior	(E) Domain of actor's behavior
a ₁ others	b ₁ belief	c ₁ others	d ₁ comparison	e ₁ hypothetical
a ₂ self	b ₂ experience	c ₂ self	d ₂ interaction	e ₂ operational
(I)	(overt behavior)	(mine/my)		

^aJoint struction is operationally defined as the ordered sets of the five facets from low to high (subscripts 1's are low) across all five facets simultaneously.

Table 6. Joint Level or Attitude Level, Profile Composition and Labels for Descriptive Names for Six Levels of Attitude-Behavior

Level	Descriptive name
1. Social stereotype	a ₁ b ₁ c ₁ d ₁ e ₁
2. Societal norm	a ₁ b ₁ c ₁ d ₂ e ₁
3. Personal moral evaluation	a ₂ b ₁ c ₁ d ₂ e ₁
4. Personal action hypothetical	a ₂ b ₁ c ₂ d ₂ e ₁
5. Personal feeling	a ₂ b ₂ c ₂ d ₂ e ₁
6. Personal action	a ₂ b ₂ c ₂ d ₂ e ₂

Table 7. Joint Level, Profile Composition, and Labels for Six Types of Attitude Struction

Subscale type-level	Profile by definitional system in Table 10	Profile by notational ^b system in Table 6	Attitude level descriptive term
1	o b o c h	a ₁ b ₁ c ₁ d ₁ e ₁	societal stereotype
2	o b o i h	a ₁ b ₁ c ₁ d ₂ e ₁	societal norm
3	i b o i h	a ₂ b ₁ c ₁ d ₂ e ₁	personal moral evaluation
4	i b m i h	a ₂ b ₁ c ₂ d ₂ e ₁	personal hypothetical action
5	i e m i h	a ₂ b ₂ c ₂ d ₂ e ₁	personal feeling
6	i e m i p	a ₂ b ₂ c ₂ d ₂ e ₂	personal action

^aBased on facets of Table 5.

^bSee Table 10 for definitional statements.

Table 8. Combinations of Five Two-Element Facets^s

Permutations	Facets and subscripts				
	A	B	C	D	E
1	1	1	1	1	1
2	1	1	1	2	1
3	2	1	1	1	1
4	2	1	1	2	1
5	1	1	2	1	1
6	1	1	2	2	1
7	2	1	2	1	1
8	2	1	2	2	1
9	1	2	1	1	1
10	1	2	1	2	1
11	2	2	1	1	1
12	2	2	1	2	1
13	1	2	2	1	1
14	1	2	2	2	1
15	2	2	2	1	1
16	2	2	2	2	1
17	1	1	1	1	2
18	1	1	1	2	2
19	2	1	1	1	2
20	2	1	1	2	2
21	1	1	2	1	2
22	1	1	2	2	2
23	2	1	2	1	2
24	2	1	2	2	2
25	1	2	1	1	2
26	1	2	1	2	2
27	2	2	1	1	2
28	2	2	1	2	2
29	1	2	2	1	2
30	1	2	2	2	2
31	2	2	2	1	2
32	2	2	2	2	2

^aSubscript "1" indicates weak element; "2" indicates strong element.

Table 9. Combinations of Five Two-Element Facets^b and Basis of Elimination

Number ^b	Combinations		Facets and subscripts					Basis ^c of elimination	
	In Table 10	In Table 7	A	B	C	D	E		
1	1	level 1	o	b	o	c	h		
2	2	level 2	o	b	o	i	h		
3	3	--	i	b	o	c	h		
4	4	level 3	i	b	o	i	h		
5	5	--	a	b	m	c	h		
6	6	--	o	b	m	i	h		
7	7	--	i	b	m	c	h		
8	8	level 4	i	b	m	i	h		
9	-	--	o	c	o	c	h	2	
10	9	--	o	e	o	i	h		
11	-	--	i	e	o	c	h	1	2
12	-	--	i	e	o	i	h	1	
13	-	--	o	e	m	c	h	1	2
14	-	--	o	e	m	i	h	1	
15	-								
16	10	level 5	i	e	m	i	h		
17	-	--	o	b	o	c	p		3
18	-	--	o	b	o	c	p		4
19	-	--	i	b	o	c	p		3
20	-	--	i	b	o	i	p		4
21	-	--	o	b	m	c	p		3
22	-	--	o	b	m	i	p		4
23	-	--	i	b	m	c	p		3
24	-	--	i	b	m	i	p		4
25	-	--	o	e	o	c	p	2	3
26	11	--	o	e	o	i	p		
27	-	--	i	e	o	c	p	1	2
28	-	--	i	e	o	i	p	1	3
29	-	--	o	e	m	c	p	1	2
30	-	--	o	e	m	i	p	1	3
31	-	--	i	e	m	c	p		2
32	12	level 6	i	e	m	i	p		3

^aSee Table 5 for facets.

^bNumbering arbitrary, for identification only.

^cLogical semantic analysis as follows: Basis 1: an "e" in facet B must be preceded and followed by equivalent elements, both "o" and "i" in facet A or "m" in facet C. Basis 2: a "c" in facet I cannot be preceded by an "e" in facet B. Basis 3: a "c" in facet D cannot be followed by a "p" in facet E. Basis 4: a "p" in facet E cannot be preceded by a "b" in facet B.

3

Table 10. Five-Facet Six-Level System of Attitude Verbalization:^a Levels, Facet Profiles, and Definitional Statements for Twelve Combinations

Level	Facet profile	No. in Table 9	No. ^b	Definitional statement ^c	Descriptive named ^d
1	<u>o b o c h</u> a ₁ b ₁ c ₁ d ₁ e ₁	1	0	Others believe others' comparisons hypothetically	Societal stereotype (group assigned group status)
2	<u>i b o c h</u> <u>o b o i h</u> a ₁ b ₁ c ₁ d ₂ e ₁ o b m c h	3 2 5	1	I believe others' comparisons hypothetically Others believe others' interactions hypothetically Others believe my comparisons hypothetically	Personally-assigned group status Societal norm Group-assigned personal status
3	<u>i b o i h</u> a ₂ b ₁ c ₁ d ₂ e ₁ i b m c h	4 7	2	I believe others' interactions hypothetically I believe my comparisons hypothetically Others believe my interactions hypothetically	Personal moral evaluation (perceived values) Self-concept (personally assigned personal status) Proclaimed laws (group expectations)
4	<u>i b m i h</u> a ₂ b ₁ c ₂ d ₂ e ₁ o e o i h	8 11	3	Others experience others' interactions hypothetically I believe my interactions hypothetically Others experience others' interactions hypothetically	Group identity (actual group feelings) Personal hypothetical action Actual group action
5	<u>i e m i h</u>	10	4	I experience my interactions (feelings) hypothetically	Personal feeling
6	<u>i e m i p</u>	12	5	I experience my interactions (overt behavior) operationally	Personal action

^aCf. Tables 8 and 9.

^bNo. = Number of strong elements in level.

^cWords in parentheses are part of redundant, but consistent statements; **combinations used in the ABS.

^dAlternate names in parentheses indicate relationships of various level members.

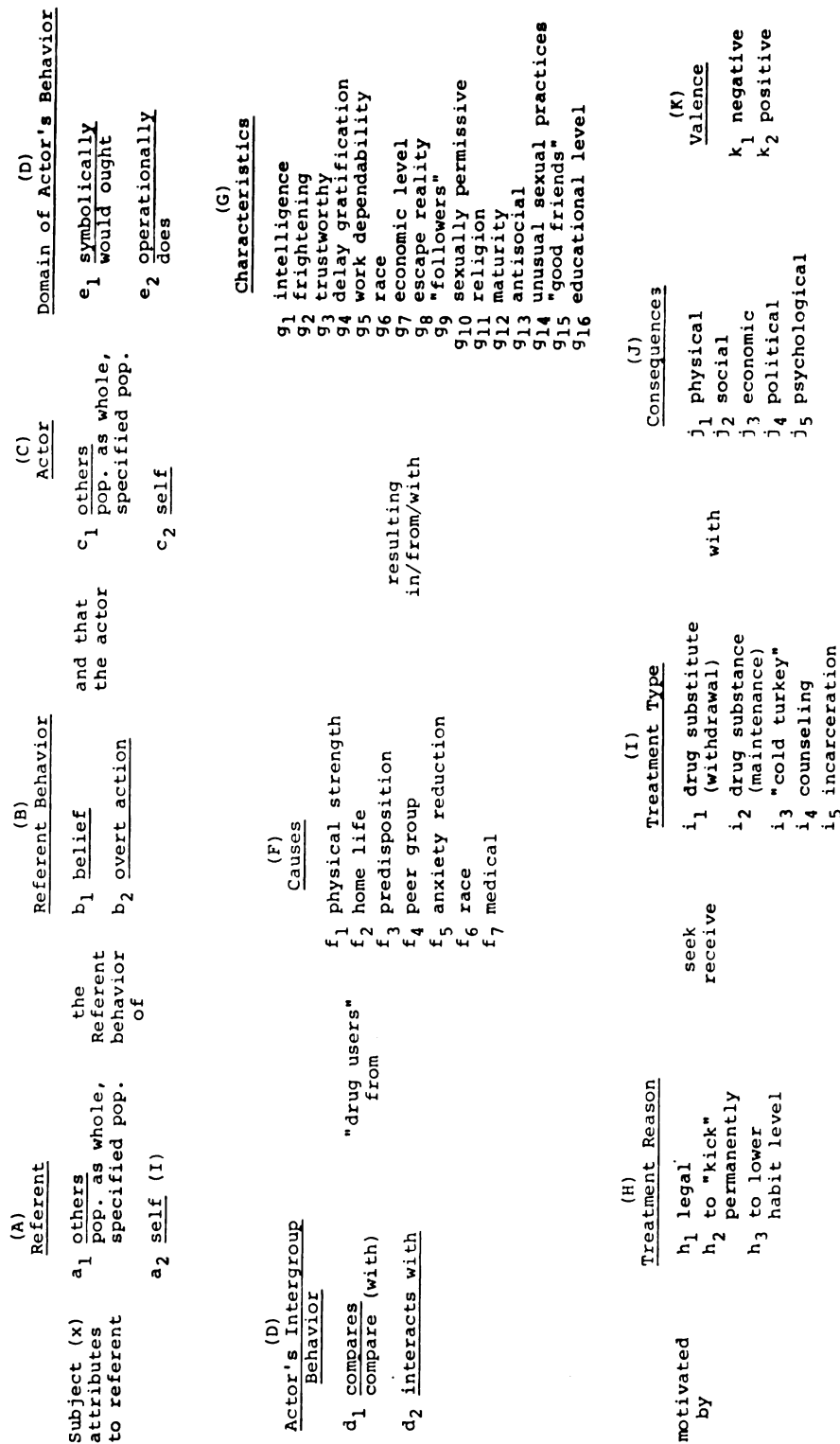


Figure 1. A Mapping Sentence for the Facet Analysis of Joint and Lateral Structure of Attitudes Toward Drug Users

^aFacets A through E denote joint structure.

^bFacets F through J denote lateral structure.

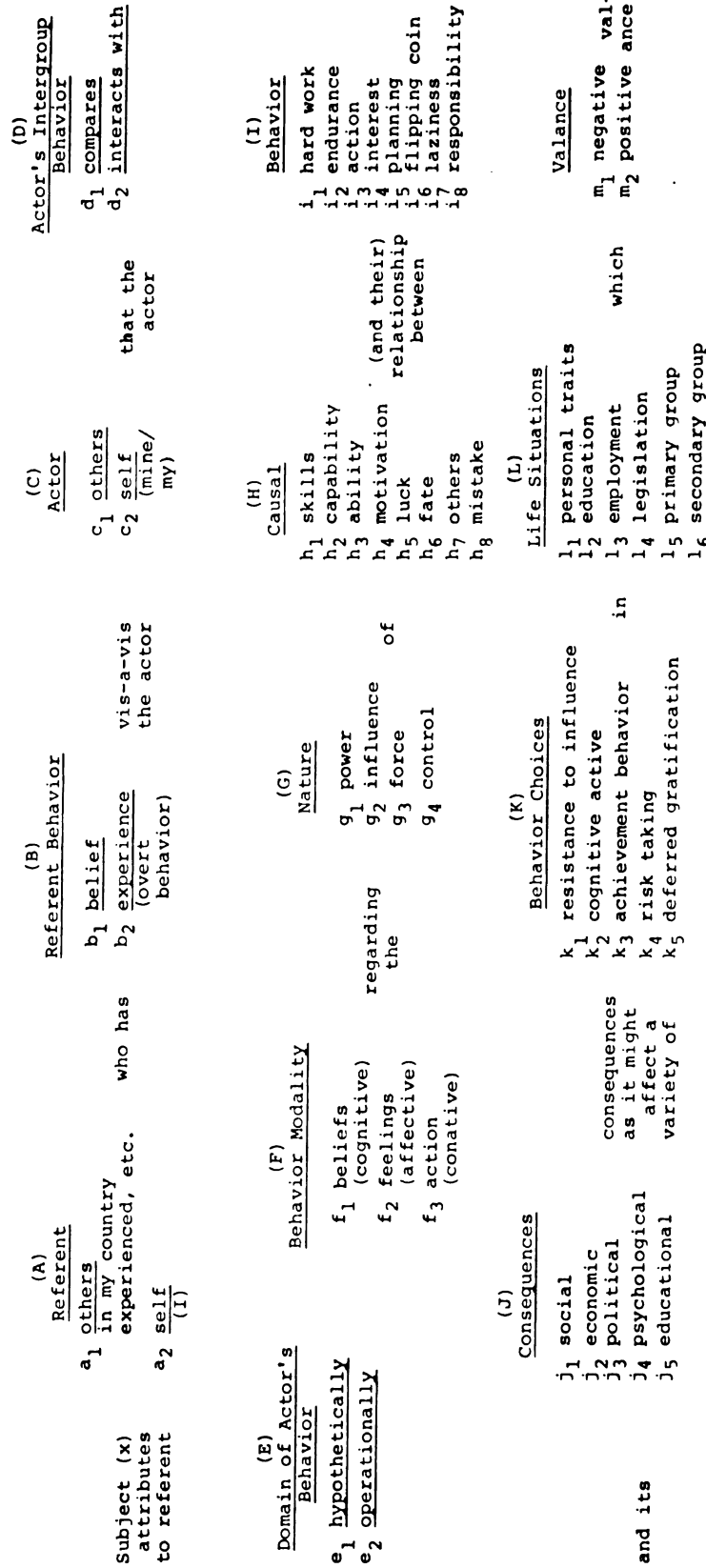


Figure 2. Mapping Sentence for the Facet Analysis of Joint^a and Lateral^b Dimensions of Attitude-Behavior Toward Internal-External Locus of Control

^aFacets A through E denote joint structure.

^bFacets F through J denote lateral structure.

Instrumentation

The attitudes of leaders of groups with deviant life styles toward university counseling centers were measured by the Attitude Behavior Scale: Attitude Behavior--Counseling Deviancy, a self report instrument referred to subsequently as the ABS:AB-CD.

The instrument is based on Jordan's (1971) modifications of the facet theory and scaling methods developed by Guttman including theoretical and behavioral explanations of human behavior. It was developed over several academic terms with the benefit of the critical evaluation of other members of a graduate seminar conducted by Jordan at Michigan State University. The ABS:AB-CD looks at attitudes via six content facets: (a) in respect to the nature of university counseling center services, (b) the convenience of these services, (c) the usefulness of these services, (d) the sensitivity of staff, (e) the make-up of personnel, and (f) ideas about deviant behavior.

Validity and Reliability

The validity and reliability of the ABS:AB-CD can be assumed because of the employment of facet theory insuring that "known" facets of the attitude universe were sampled (Jordan, 1970; Anastasi, 1968). Validity and reliability are also indicated by substantive finding in the literature including studies by Orto (1970), Whitman (1970), Poulos

(1970), Smith (1973), Brodwin (1973), Bray and Jordan (1973), Gottlieb (1973), Dunn (1974), Matthews (1975), Castro (1975), and Dadgostar (1975).

Pretesting of the Instrument

The pretesting of the ABS:AB-CD was conducted to accomplish at least two purposes: (a) to develop the procedures for applying the research instrument, and (b) to test the wording of questions so that they are suited to the comprehension of the respondents. The pretesting conducted on comparable subjects also revealed that the subjects were able to follow the instructions of the ABS:AB-CD, understand the items, and complete the entire instrument in a reasonable period of time.

Population

The participants were all students or staff at one of several universities located in Southeastern Michigan including Michigan State University, University of Michigan, University of Michigan-Dearborn, University of Detroit, Wayne State University, Eastern Michigan University, and Oakland University.

The participants in the study consisted of five leaders in organizations identified from the groups listed below: Blacks, Chicano, male homosexual, female homosexual, people employed in traditional university counseling centers, and people employed in non-traditional counseling settings.

Each student participant in this study had a leadership role in a recognized campus organization where the primary group identification variable was Black, Chicano, male homosexuals, female homosexuals, traditionally placed counselors and non-traditionally placed counselors. Each student participant in this study held a leadership position in a recognized campus organization. The other participants were employed as counselors in a leadership capacity in either a traditional or non-traditional counseling center setting.

One of the universities covered in this study did not have a traditional counseling center (it was recently eliminated). A second university's traditional counseling director refused to participate in the study.

Procedure

The student activities component of the seven universities participating in the study were contacted in order to obtain a listing of all recognized student organizations on campus. An inspection of these lists was made to determine which organizations were a part of the anticipated sample groups. An attempt was then made to contact recognized leaders (office holders) of these sample group organizations. The final participants in the study consisted of five leaders in each category at each participating university who were contacted and agreed to participate. These leaders

were asked to complete the ABS:AB-CD and leave it for pick-up or return it in a pre-addressed and stamped envelope. Participants working in counseling settings were approached directly by the investigator and asked to complete the ABS:AB-CD and return it in a stamped pre-addressed envelope.

Table 11. ABS:AB-CD Basic Variable List by IBM Card and Column

	Variable	Score range	IBM		ABS:AB-CD items
			Card	Column	
Attitude behavior	1. Stereotype	36-144	1	11-46	1-36
	2. Feeling ^a	34-136	1	47-80	37-70
	3. Feeling ^a	2-8	2	11-12	71-72
Demo- graphic	4. Efficacy	9-36	2	13-21	73-81
	5. Sex ^b	1-2	2	22	82
	6. Age group	1-5	2	23	83
	7. Marital status	1-5	2	24	84
	8. Religion	1-5	2	25	85
	9. Race	1-5	2	26	86
	10. Urbanity	1-4	2	27	87
	11. Geographic region	1-5	2	28	88
Service component	12. Nature, level 1	6-24	1	11-16	1-6
	13. Convenience, level 1	6-24	1	17-22	7-12
	14. Usefulness, level 1	6-24	1	23-28	13-18
	15. Sensitivity, level 1	6-24	1	29-34	19-24
	16. Personnel, level 1	6-24	1	35-40	25-30
	17. Deviance, level 1	6-24	1	41-46	31-36
Service component	18. Nature, level 5	6-24	1	47-52	37-42
	19. Convenience, level 5	6-24	1	53-58	43-48
	20. Usefulness, level 5	6-24	1	59-64	49-54
	21. Sensitivity, level 5	6-24	1	65-70	55-60
	22. Personnel, level 5	6-24	1	71-76	51-66
	23. Deviance, level 5 ^c	4-16	1	77-80	67-70
	24. Deviance, level 5 ^c	2-8	2	11-12	71-72
Identity	25. Life style groups ^d	1-6	1-2	1-6	---

^aNote that these items must be combined.

^bSex: 1 = female; 2 = male.

^cNote that these items must be combined.

^dLife style groups: 01 = Blacks; 02 = Chicanos; 03 = male homosexuals; 04 = female homosexuals; 05 = traditional counselors; 06 = non-traditional counselors.

CHAPTER IV

ANALYSIS OF DATA

In this chapter, the research hypotheses and the results from the analysis of data are presented.

Rank of Group Attitudes

H-1: The categories will rank in the following order (from low to high attitudes toward university counseling centers): (a) Blacks, (b) Chicanos, (c) male homosexuals, (d) female homosexuals, (e) non-traditionally placed counselors, and (f) traditionally placed counselors. Table 12 presents the sample size, mean scores, and standard deviation values for each category or group on the two-level ABS:AB-CD continuum.

Analysis of variance (ANOVA) was used to determine whether the apparent differences in group means in Table 12 indicate the presence of true category differences. A one-way ANOVA was computed for the two-level ABS:AB-CD continuum which resulted in the analysis reported in Table 13 reflecting a significant F-Ratio.

Table 14 contains a summary of the results of the t tests employing pooled variance estimate contrasts which

Table 12. Sample Sizes, Mean and Standard Deviations for Each Group on the Two-Level ABS:AB-CD

Variables	N	Means	SD
1. Blacks	35	82.20	11.58
2. Chicanos	15	78.73	11.25
3. Male homosexuals	20	79.85	7.77
4. Female homosexuals	17	66.12	10.46
5. Non-traditionally placed counselors	35	80.0	14.33
6. Traditionally placed counselors	26	99.46	18.12

Table 13. Analysis of Variance and Significant Level for the Group Variables on the Two-Level ABS:AB-CD

Scale	Source of variation	Sum of squares	df	MS	F	Significance
ABS:AB-CD	Between groups	14638.27	5	2927.65	15.53	.0001
	Within groups	26775.21	142	188.55		

Table 14. Summary of Significant t Tests for the Group Variables on the Two-Level ABS:AB-CD

Category contrasts		df	T value	T pros
1. Blacks	> 4. Female homosexuals	142	4.38	.0001
1. Blacks	> 5. Non-trad. coun.	142	2.88	.005
2. Chicanos	> 4. Female homosexuals	142	2.88	.005
2. Chicanos	> 5. Non-trad. coun.	142	4.99	.0001
3. Male homosexuals	> 4. Female homosexuals	142	3.33	.001
3. Male homosexuals	> 5. Non-trad. coun.	142	5.14	.0001
4. Female homosexuals	> 5. Non-trad. coun.	142	8.42	.0001
4. Female homosexuals	> 6. Trad. counselors	142	3.98	.0001
5. Non-trad. coun.	> 6. Trad. counselors	142	5.81	.0001

were used to assess the relevant category or group differences and ordering on the two-level ABS:AB-CD continuum. Groups that were found to not be significantly different from Table 14 are Group 1 (Blacks) to Group 2 (Chicanos); and Group 6 (traditional counselors) and Group 3 (male homosexuals). Group 2 (Chicanos) are not significantly different from Group 3 (female homosexuals) and Group 6 (traditional counselors). Neither are Groups 3 (male homosexuals) and 6 (traditional counselors) significantly different from each other. Table 15 contains a

Table 15. Summary of Significant t Tests for the Group Variables on Levels 1 and 5 of the ABS:AB-CD

Category contrasts		df	T value	T pros
Stereotypic level (1)				
1. Blacks	> 4. Female homosexuals	142	3.67	.0001
1. Blacks	> 5. Trad. counselors	142	6.17	.0001
2. Chicanos	> 5. Trad. counselors	142	6.65	.0001
3. Male homosexuals	> 4. Female homosexuals	142	2.61	.01
3. Male homosexuals	> 5. Trad. counselors	142	6.12	.0001
4. Female homosexuals	> 5. Trad. counselors	142	8.60	.0001
4. Female homosexuals	> 6. Non-trad. coun.	142	2.99	.003
5. Trad. counselors	> 6. Non-trad. coun.	142	6.94	.0001
Personal feeling level (5)				
1. Blacks	> 4. Female homosexuals	142	4.00	.0001
1. Blacks	> 5. Trad. counselors	142	4.97	.0001
2. Chicanos	> 5. Trad. counselors	142	4.97	.0001
3. Male homosexuals	> 4. Female homosexuals	142	3.06	.003
3. Male homosexuals	> 5. Trad. counselors	142	4.90	.0001
4. Female homosexuals	> 5. Trad. counselors	142	7.91	.0001
4. Female homosexuals	> 6. Non-trad. coun.	142	3.41	.001
5. Trad. counselors	> 6. Non-trad. coun.	142	5.64	.0001

summary of the results of pooled variance estimate contrasts of t tests which were used to assess the relevant category or group differences and ordering on each of the two levels of the ABS:AB-CD. Only the significant t are reported for each level.

Table 16 presents the sample size, mean scores, and standard deviation values for each group on each level of the two-level ABS:AB-CD. The presence of true group differences in the apparent differences in group means in Table 16 was determined by an analysis of variance (ANOVA). The one-way ANOVA computed for each of the two levels of the ABS:AB-CD, reflecting a significant F-Ratio, for both levels, is reported in Table 17.

Contrary to the postulated hypothesis, Group 1 never ranked at the bottom of the scale, but ranked second to Group 6 on all levels of the ABS:AB-CD, indicating a highly positive attitude toward university counseling centers. Group 6 seems to approximate the postulated rank order hypothesis on all levels of the ABS:AB-CD. Otherwise, the ordering of sample groups that was hypothesized on the total ABS:AB-CD and on each level was generally unsupported by the data although there was an identifiable trend.



Table 16. Sample Size, Mean Scores, and Standard Deviation Values for Sample Groups on Two Levels of the ABS:AB-CD

Variables	N	Means	SD
Stereotypic level (1)			
1. Blacks	35	89.17	12.62
2. Chicanos	15	81.13	14.14
3. Male homosexuals	20	85.95	9.56
4. Female homosexuals	17	73.53	12.21
5. Non-traditionally placed counselors	35	86.29	15.93
6. Traditionally placed counselors	26	112.23	18.56
Personal feeling level (5)			
1. Blacks	35	90.40	12.53
2. Chicanos	15	86.00	12.47
3. Male homosexuals	20	88.00	7.68
4. Female homosexuals	17	73.82	10.70
5. Non-traditionally placed counselors	35	87.97	15.23
6. Traditionally placed counselors	26	108.46	19.61

Table 17. Two ANOVA Summary Tables for Sample Categories on the Two Levels of the ABS:AB-CD

Levels	Source of variation	Sum of squares	df	MS	F	Significance
1	Between groups	19437.34	5	3887.47	18.66	.0001
	Within groups	29583.65	142	208.34		
5	Between groups	13764.13	5	2752.83	13.97	.0001
	Within groups	27974.30	142	197.00		

Attitudes and Age

H-2: Age is negatively related to favorable attitudes toward university counseling centers

The data indicated no significant relationship between attitudes and age for Blacks, Chicanos, male homosexuals, and female homosexuals on each level of the ABS:AB-CD.

While the hypothesis stated a negative relationship between age and attitudes, the data indicated a strong positive relationship for traditionally placed counselors and non-traditionally placed counselors on both levels 1 (stereotypic) and 5 (feeling). This could be expected because members of both these groups were primarily college degree persons employed in professional counseling positions.

Attitudes and Efficacy

H-3: There is a positive relationship between a high efficacy score and positive attitudes toward university counseling centers.

There was a significant relationship contained between attitudes and efficacy, which test man's sense of control over his environment, on both levels of the ABS:AB-CD. Table 18 shows the correlations and significance levels between attitudes and efficacy in terms of the subcategories of the attitudes.

Attitudes and Religion

H-4: There is no significant difference between attitude scores of religious groups.

The results of the analysis indicated that this hypothesis was supported.

An explanation may be that those persons involved in higher education may have more positive and similar attitudes regardless of religious affiliations. Another explanation could be that religion is not as significant in determining attitudes as often believed.

Table 18. Correlations and Significance Levels Between Selected Predictor Variables and Levels of the ABS:AB-CD

Predictor variable	Level	Nature	Convenience	Use	Sensitivity	Personnel	Deviance
Age	1	r sig.	.0483 .279	-.1203 .071	.0199 .404	-.0264 .374	.1020 .107
	5	r sig.	-.0534 .258	.0118 .443	.1601 .025	-.0241 .385	-.0807 .163
Efficacy	1	r sig.	.6169 .001	.6005 .001	.4931 .001	.3195 .001	.6126 .001
	5	r sig.	.6362 .001	.6162 .001	.6511 .001	.4273 .001	.2477 .001

Attitudes and Race

H-5: There is a difference between the attitudes of racial groups toward university counseling centers.

The results of the analysis did not support this hypothesis.

A possible interpretation is that the size of the sample was too small. Another possibility is that exposure to higher education generates more commonality than those of the cultural aspects of race.

CHAPTER V

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

The first four chapters dealt with the nature of the problem, review of literature, methodology, and the analysis of data. The present chapter attempts to present a summary of the study, discussion, and a series of recommendations.

Methodology

Leaders of four student groups, who for various reasons, had life styles that were different or deviated from the life styles of the general student population, were selected for this study. The basis for selection were ease in identification and their presence on all seven participating university campuses.

These groups of leaders through their organization name or purpose were identified from active campus organization files and five leaders from each group were approached and asked to complete the ABS:AB-CD.

Five leaders from the university counseling center and five leaders employed as counselors in programs outside of the traditional counseling center were also asked to participate.

One participating university had recently eliminated its traditional counseling center. The director at another refused to have his staff participate.

There were 26 leaders from traditional counseling centers and 35 leaders participating from non-traditional areas who completed the ABS:AB-CD.

A total of 148 leaders completed the ABS:AB-CD. Some completed the scale in the presence of the researcher while others completed it at their convenience and returned it in the mail. Only seven scales were not completed and returned.

Analysis

The analysis procedures performed on the data were correlational (Pearson r) and one-way analysis of variance ANOVA.

Discussion

The present study indicated there is merit to the argument that groups with different or deviate life styles see the nature, convenience, use, and sensitivity of university counseling services as well as view its personnel and notions about deviancy quite differently from traditional and non-traditional counselors.

Although the direction of this difference was not totally as hypothesized, there are several possible explanations. Black and Chicano leaders appeared to take less

time to complete the scale than those in the other four groups suggesting that they were excellent readers or that they did not take the task as serious as others.

The length of the scale may have also induced a fatigue factor that disturbed true differences.

Another reason which might account for the rank order obtained is that some of the four student groups chosen are now much closer to becoming integrated into the general student population and are acquiring similar attitudes.

There were difficulties in the research design which made the study difficult to conduct. The inability to objectively identify and sample leaders from groups more distinct in their life styles than the groups used was an obvious difficulty of this study. Another difficulty was the absence of a control group in this study. It was almost impossible to find a group of people who represented the typical counseling center user. Although the counseling centers used in the study provided very similar services, their method of delivery varied. One center even had a direct cash charge for its services which probably influenced the circumstances and kind of people that utilized this center.

Procedures

The researcher did experience some problems in obtaining an equal number of respondents in each group. A pre-established system emphasizing stratified sampling techniques should be employed in future research.

Contact of leaders in two groups were established through referral. Male and female homosexuals were not as well organized on some campuses as others. Consequently, leaders in these groups were identified by better, formal, organized campuses as the liaison on the campus in question.

The seven persons that failed to return a completed scale were all of the same group. There is no evidence that any of the material was offensive to group members. There is no other explanation other than the situation was coincidental.

The variability of the setting in which the scale was administered created some problems and may have affected the results. Most of the Blacks and Chicanos that completed the scale ABS:AB-CD completed it in a very informal or casual atmosphere. Members of the other groups had more privacy through their organizational group or private office.

Instrumentation

There was noticeable reluctance on the part of many leaders when they became aware of the length of the ABS:AB-CD. However, the researcher was able to convince

those who were reluctant that completion of the scale would take a maximum of 20 minutes (the average time taken by those who completed the scale in the presence of the researcher). Future research should limit the length of the scale to eliminate or control for fatigue and boredom.

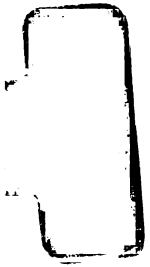
The ABS:AB-CD was administered only in English. There is no evidence linking the unreturned questionnaires to this limitation. However, future instruments should give considerable thought to the effects of not administering a scale in the native language of the group being assessed.

Simplex Approximation Test

The ABS:AB-CD was written on only two levels: (1) stereotypic and (5) feeling. Consequently, procedures formulated by Kaiser (1962) ordering the variable and suggesting a measure of the goodness or fit of the scale to obtain data was not tested statistically in this research. Future research should include at least three levels so as to allow for a statistical confirmation of this simplex theory.

Implications for Practice and Research

The American System of Higher Education, until recently, has been the hub around which the whole society revolved. Universities were dynamos, charging, enlivening every aspect of American life. Universities supplied the



ideas and personnel for increasingly technocratic regimes, dominated the cultural environment and finally with the growing mania for academic credentials, universities appeared to be the gatekeepers into the world of professional and business success, in effect allowing only those they approved to enter the middle class. University counseling centers became a traditional arm of the university, designating a wide range of individual and group services. University counseling centers became a prime source of help for the frustrated or confused as well as a resource for those "healthy" and desiring to become better informed.

In serving the university counseling centers must seek ways of identifying those that they fail to serve. This research is committed to this end while at the same time limited by an inability to objectively identify those groups which for various reasons are alienated and foreign to university counseling centers.

In spite of the limitations of this study, its mandate is clear. There exists an on-going need for university counseling centers to look at the attitude, a delimited totality of behavior in respect to university counseling centers, in a systematic manner. The multidimensionality of facet analysis provides a vehicle on which progress toward this objective can travel.

Summary

The primary objective of this study was to develop, according to the Guttman-Jordan Formulation, an Attitude-Behavior, Counseling and Deviancy Scale, ABS:AB-CD, and examine the attitudes of six distinct groups towards university counseling centers.

The population samples ranked in the following order on the ABS:AB-CD from low to high attitudes towards university counseling centers: (a) female homosexuals, (b) Chicanos, (c) male homosexuals, (d) non-traditionally placed counselors, (e) Blacks, and (f) traditionally placed counselors.

The ABS:AB-CD ordering of sample groups that was hypothesized was not supported by the data. However, the ordering reported above was consistent on both levels of the scale.

No significant relationship was found between attitudes towards university counseling centers and age.

There was a significant and positive relationship between attitudes toward university counseling centers and efficacy.

The data supported the hypothesis that there is no significant difference between attitudes.

Based on a one-way analysis of variance, no difference was found between the attitudes of racial groups toward university counseling centers.

APPENDIX

ATTITUDE BEHAVIOR SCALE: AB-CD



ATTITUDE BEHAVIOR SCALE: AB-CD

Directions

This booklet contains statements about how you and others, with uniquely different life styles, feel about University Counseling Centers. The first section of the booklet contains statements about how others view University Counseling Centers. The second section contains statements about how you actually feel about University Counseling Centers. The third section contains statements about several aspects of life or life situations.

Each statement in this booklet is different from every other statement, although some may appear to be identical. Therefore, no answer to a statement is necessarily related to your response to a previous statement.

SAMPLE

1. University Counseling Centers are very formal in their operations.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

If you strongly believe that others believe that University Counseling Centers are very formal in their operations, indicate your answer in the corresponding space on the IBM answer sheet.

1	2	3	4	5
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

DO NOT PUT YOUR NAME ON THIS BOOKLET

By: Curtis L. Holt
John E. Jordan
College of Education
Michigan State University



ATTITUDE BEHAVIOR SCALE: AB-CD

Section IDirections:

This section contains statements about how others view university counseling centers. Indicate in the corresponding box on the answer sheet what you believe others believe about the counseling center and its services.

People believe the following things about the nature of university counseling center services.

1. The services of counseling centers are designed for persons with severe emotional problems.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree
2. Counseling centers require clients to undergo extensive testing.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree
3. Counseling centers have comprehensive vocational and career guidance programs.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree
4. Counseling centers primarily refer their clients to other agencies rather than provide direct services.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree
5. Counseling centers operate in such a way that only a small percentage of students or clients eligible for its services use the center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree
6. Counseling centers are capable of helping persons from a wide range of life styles.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

People believe the following things about the convenience of university counseling center services.

7. Counseling center operating hours are convenient for most potential clients.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

8. Appointment procedures help counseling centers provide better services for clients.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

9. Evenings and weekends would be an ideal time for counseling centers to offer regular services.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

10. Counseling center interviews are so short that they require unnecessary additional visits.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

11. Easily available walk-in service would help more people use counseling center services.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

12. The procedures used in counseling centers to schedule such things as testing and counseling cause many inconveniences.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

People believe the following things about the usefulness of university counseling center services.

13. Counseling centers usually do not provide any real help for most of its clients.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

14. Testing is the most useful service that the counseling center provides.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

15. There are sources of counseling help, on campus, that are better than the counseling center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

16. Counseling centers help provide a better atmosphere for study and learning on campus.

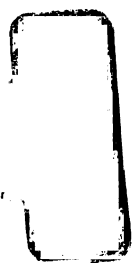
1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

17. Help received in counseling centers can be easily applied to one's daily living.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

18. Counseling centers are useful only as a referral agency.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree



People believe the following things about the sensitivities of the people who work in university counseling centers.

19. Confidentiality is a key to the operation of a successful counseling center.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
20. Counseling center staffs understand the meaning or psychology of the life styles of most campus sub-cultures.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
21. Counseling center staffs are some of the most understanding people on campus.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
22. Counseling center staffs can usually understand clients and accept their differences even though the client's life style opposes that of the counselor.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
23. Members of groups that are different have to justify their life styles before the counselor can approach the real problem.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
24. Counselors must understand and accept that clients miss appointments for many justifiable reasons.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

People believe the following things about university counseling center personnel.

25. A person who is a member of a racial minority is not likely to be employed in a university counseling center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

26. A person who openly identifies himself as a male homosexual is not likely to be employed in a university counseling center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

27. A person who openly identifies herself as a female homosexual is not likely to be employed in a university counseling center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

28. A person identified as a feminist is not likely to be employed in a university counseling center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

29. A person who might be labeled as a "Religious Zealot" is not likely to be employed in a university counseling center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

30. A person identified as a Political Activist is not likely to be employed in a university counseling center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree



People believe the following things about deviant behavior as reflected in differing life styles.

31. Counseling centers are staffed with people who are understanding and sensitive to deviant styles of life.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

32. Counseling center staffs believe that deviant values are not altogether contradictory to more accepted ones.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

33. Counseling center staffs believe that there are gross misconceptions of different life styles because of social segregation and stereotyped information.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

34. The attitude of counseling center staff towards those who deviate from society's rules is beginning to turn from punitive toward that of acceptance.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

35. Counseling center staffs believe that the criteria by which behavior is considered deviant is well defined and consistently applied.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

36. Counseling center staffs treat deviance as illness.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

Section IIDirections:

This section contains statements about how you actually feel about university counseling centers. Indicate in the corresponding box on the answer sheet how you actually feel about the university counseling center and its services.

I feel the following things about the nature of university counseling center services.

37. I feel that the services of counseling centers are designed for persons with severe emotional problems.
- | | |
|----------------------|----------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Disagree |
38. When counseling centers require clients to undergo extensive testing, I feel
- | | |
|----------------------|----------------------|
| 1. Strongly Negative | 3. Positive |
| 2. Negative | 4. Strongly Positive |
39. When counseling centers do not have comprehensive vocational and career guidance programs, I feel
- | | |
|----------------------|----------------------|
| 1. Strongly Negative | 3. Positive |
| 2. Negative | 4. Strongly Positive |
40. When counseling centers primarily refer their clients to other agencies rather than provide direct services, I feel
- | | |
|----------------------|----------------------|
| 1. Strongly Negative | 3. Positive |
| 2. Negative | 4. Strongly Positive |
41. When counseling centers operat in such a way that only a small percentage of students or clients eligible for its services use the center, I feel
- | | |
|----------------------|----------------------|
| 1. Strongly Negative | 3. Positive |
| 2. Negative | 4. Strongly Positive |
42. When counseling centers are capable of helping persons from a wide range of life styles, I feel
- | | |
|----------------------|----------------------|
| 1. Strongly Negative | 3. Positive |
| 2. Negative | 4. Strongly Positive |

I feel the following things about the convenience of university counseling center services.

43. When counseling center operating hours are convenient for most potential clients, I feel

- | | |
|----------------------|----------------------|
| 1. Strongly Negative | 3. Positive |
| 2. Negative | 4. Strongly Positive |

44. I feel appointment procedures help counseling centers provide better services for clients.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

45. I feel evenings and weekends would be an ideal time for counseling centers to offer regular services.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

46. I feel counseling center interviews are so short that they require unnecessary additional visits.

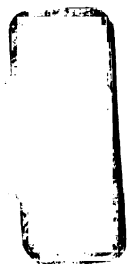
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

47. I feel easily available walk-in service would help more people use counseling center services.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

48. I feel that the procedures used in counseling centers to schedule such things as testing and counseling cause many inconveniences.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |



I feel the following things about the usefulness of university counseling center services.

49. I feel that counseling centers usually do not provide any real help for most of its clients.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

50. I feel that testing is the most useful service that the counseling center provides.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

51. I feel there are sources of counseling help, on campus, that are better than the counseling center.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

52. I feel that counseling centers help provide a better atmosphere for study and learning on campus.

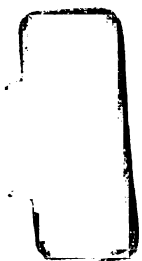
1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

53. I feel that help received in counseling centers can be easily applied to one's daily living.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

54. I feel counseling centers are useful only as a referral agency.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree



I feel the following things about the sensitivities of the people who work in university counseling centers.

55. I feel that confidentiality is a key to the operation of a successful counseling center.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

56. I feel that counseling center staff's understand the meaning of psychology of the life styles of most campus sub-cultures.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

57. I feel that counseling center staff are some of the most understanding people on campus.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

58. I feel that counseling center staff can usually understand clients and accept their differences even though the client's life style opposes that of the counselor.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

59. I feel that members of groups that are different have to justify their life styles before the counselor can approach the real problem.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

60. When counselors understand and accept that clients miss appointments for justifiable reasons, I feel

- | | |
|----------------------|----------------------|
| 1. Strongly Negative | 3. Positive |
| 2. Negative | 4. Strongly Positive |

I feel the following things about university counseling center personnel.

61. I feel that a person who is a member of a racial minority is not likely to be employed in a counseling center.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
62. I feel that a person who openly identifies himself as a male homosexual is not likely to be employed in a counseling center.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
63. I feel that a person who openly identifies herself as a female homosexual is not likely to be employed in a counseling center.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
64. I feel that a person identified as a feminist is not likely to be employed in a counseling center.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
65. I feel that a person who might be labeled as a "Religious Zealot" is not likely to be employed in a counseling center.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |
66. I feel that a person identified as a Political Activist is not likely to be employed in a counseling center.
- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

I feel the following things about deviant behavior as reflected in differing life styles.

67. I feel that counseling centers are staffed with people who are understanding and sensitive to deviant styles of life.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

68. I feel that counseling center staff believe that deviant values are not altogether contradictory to more accepted ones.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

69. I feel that counseling center staff believe that there are gross misconceptions of different life styles because of social segregation and stereotyped information.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

70. I feel that the attitude of counseling center staff towards those who deviate from society rules is beginning to turn from punitive toward that of acceptance.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

71. I feel that counseling center staffs believe that the criteria by which behavior is considered deviant is well defined and consistently applied.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

72. When counseling center staff treat deviance as illness, I feel that neither the symptom nor the cause is treated.

1. Strongly Disagree	3. Agree
2. Disagree	4. Strongly Agree

Section IIIDirections:

This section of the booklet deals with how people feel about several aspects of life or life situations. Please indicate how you feel about each situation on the answer sheet.

73. It should be possible to eliminate war once and for all.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

74. Success depends to a large part on luck and fate.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

75. Some day most of the mysteries of the world will be revealed by science.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

76. By improving industrial and agricultural methods, poverty can be eliminated in the world.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

77. With increased medical knowledge, it should be possible to lengthen the average life span to 100 years or more.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

78. Someday the deserts will be converted into good farming land by the application of engineering and science.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

79. Education can only help people develop their natural abilities; it cannot change people in any fundamental way.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

80. With hard work, anyone can succeed.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

81. Almost every present human problem will be solved in the future.

- | | |
|----------------------|-------------------|
| 1. Strongly Disagree | 3. Agree |
| 2. Disagree | 4. Strongly Agree |

The final part of this questionnaire has to do with personal information about you. Since the questionnaire is completely anonymous and confidential, you may answer all questions freely without concern about being identified. It is important to the study to obtain your answer to every question.

Please read each question carefully and do not omit any questions. Indicate your answer in the corresponding space on the IBM answer sheet.

82. Please indicate your sex.

1. Female
2. Male

83. Please indicate your age as follows:

1. Under 20 years of age
2. 21-30
3. 31-40
4. 41-50
5. 51 and over

84. What is your marital status?

1. Married
2. Single
3. Divorced
4. Widowed
5. Separated

85. What is your religion?

1. I prefer not to answer
2. Catholic
3. Protestant
4. Jewish
5. Other or none

Please read each question carefully and do not omit any questions.

86. To which racial group do you belong?

1. Prefer not to answer
2. White
3. Black
4. Oriental
5. Other

87. Where were you mainly reared or "brought up" in your youth (that is up to age 21)?

1. Country
2. Country town
3. City suburb
4. City

88. What part of the United States did you spend most of your life in up to age 21?

1. South
2. West
3. Midwest
4. East

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